

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XII.

Missionary Intelligence.

SANDWICH ISLAND MISSION.

Letters on the London Quarterly Review.

[Concluded.]

Mr. Stewart, in his sixth and last letter, refutes a speculation of the Quarterly Review on the origin of the islanders. The reviewer's decided opinion is, that their origin is oriental. In Pele, the goddess of volcanoes, he clearly recognizes the Pel, Bel, or Baal, of the eastern world; and in all the customs, habits, games, &c. of the people, traces the Asiatic character. As a finishing proof of the correctness of his opinion, he adds the following sentence: "Their dispersion over the Pacific is easily accounted for, by the constant easterly winds, which at various times and in various directions, may have blown fishing canoes from the Asiatic islands to those scattered over the Pacific, and from one of these islands to another,—which last accident, indeed, is constantly happening at the present day." Unfortunately for this fine theory, the islands lie the other way. "The constant easterly winds of the Pacific, between the parallels of latitude including most of the clusters of islands," might have wafted canoes from Mexico or Peru; but from the Asiatic Islands, those winds could never have brought them. This is but a sample of the errors which abound in this article of the Review, from beginning to end.

The reviewer confirmed his account of the misconduct of the Missionaries, by publishing a letter of Boki, one of the chiefs who had been in England. It seems it came to hand just in time to serve the reviewer's purpose, and he pledges himself that it is genuine. If it were so, it might be worthy of notice; for it complains of the Missionaries as wishing to usurp supreme authority in the islands, and make the people desist from labor to attend on instruction. Mr. Stewart, however, asserts that the letter is not genuine, as the composition of Boki. This he shows partly by internal evidence. The proper names are not spelled correctly; nor are the mistakes committed, in any instance, those into which a native would fall. But they are spelled according to the orthography in use among foreigners. Again, the general spelling is such, as no native writing in English would have adopted. The peculiarity of the native orthography is not betrayed in a single instance; which, in the midst of so much bad spelling, is truly singular. In the third place, the general style and idiom of the letter, are exactly such, as an illiterate Englishman or American would

use. Had the letter been Boki's, a national idiom would have been manifested, at least occasionally. But from the beginning to the end, there is not a thought, nor phrase, indicative of the Sandwich Islander.

"But it is not necessary," says Mr. S., "to have recourse to the internal evidences of the production, to prove that Boki never wrote it. The point is at once settled by the fact that Boki could not at the time the letter is dated, [Jan. 24, 1826] either speak, write, or understand English, nor can he at the present time. In all his intercourse with English and American visitors, he is obliged to resort to an interpreter, and even so recently as last December, was incapable of detecting the misinterpretation of a single sentence in English, spoken before him in an interview with Capt. Jones, of the U. S. ship Peacock, and wrongly interpreted by design. The letter cannot be genuine, for without a miracle, equal to the gift of tongues, he could not have written it."

Mr. Stewart therefore attributes the authorship of the letter to some foreigner, and believes it was written for the purpose of deception. He thinks it possible, however, that Boki may have been induced to sign a letter which he could neither read nor understand; and the original signature may be his own. There is every reason to believe that Boki was entirely friendly to the mission, at the time when the letter purports to have been written. Ten months after the date of this letter, he openly expressed dissatisfaction with the missionaries, because they in their public instructions discountenanced gambling and drunkenness. Though he openly recanted in a few weeks, yet there is much reason to believe that the letter was fabricated and received his signature at this period, and that it was antedated to render the imposition more successful. Mr. Stewart concludes by saying: "If Boki should prove unfriendly to the mission, it will only be through the pernicious efforts of foreigners opposed to the moral influence of Christianity. And he was at the last intelligence, the only one among the high chiefs, whose friendship was doubtful."

Note.—Capt. Byron is cousin of the late poet, and not nephew, as we said in the first part of this abridgement.—*Rec. and Tel.*

SANDWICH ISLANDS.

From a letter of the Rev. Artemas Bishop, Missionary at Hawaii, to a gentleman of the first respectability, and published in the *Richmond Visitor & Telegraph*:—

Island of Hawaii, Nov. 20, 1826.

My dear brother,—Your kind favor of May 30,

of last year, has just come to hand, by the schooner "Missionary Packet," recently arrived after a voyage of nine months.

Most of the intelligence of an interesting nature we have already communicated to the Board. I need only to say to you, *that at no time since the first establishment of the Mission, has this people been in a more interesting state than at the present.* The number of the serious and inquiring is daily increasing, and those who profess to have embraced Christianity from the heart, walk worthy of their profession. I am becoming quite naturalized, and as friends are multiplying around us from among the heathen, I begin to feel quite at home. Still I have not forgotten, nor ever wish to forget, the ten thousand nameless blessings that distinguish a Christian and enlightened land like America, nor can any one realize the extent of these blessings, so interwoven with every department of life, as to pass almost unobserved, until he is deprived of them. These things I mention, not that I have ever suffered them to disturb in the least my happiness; for the privations we endure were not uncounted beforehand, nor have I in the least been disappointed in this respect. I mention them to assure you under them all, *I would not willingly exchange my present condition for any other.* I feel that my happiness is to spend and be spent in instructing this poor ignorant people in the knowledge of salvation. The greatest calamity that could befall me in this life would be the depriving me of the privilege of administering to the spiritual wants of this perishing pagan nation. Still none of us know how soon we may be called to the trial.

Our time is much occupied for the present, and probably will continue to be for many years to come, in translating the scriptures, and in preparing other publications for this people. We estimate the number of persons who are under a course of instruction at 25,000, and I think that this is within the limits of the true number. This is likely to become a reading people, and it is our desire that they may be furnished with books much faster than we can make them. In the prosecution of the work of translation, we feel ourselves in much need of critical helps. It is our purpose to translate entirely from the original, but we need all the helps we can obtain. The Gospels we hope to complete the ensuing winter. The Acts and Epistles come next, but perhaps we shall not put the finishing stroke upon them until we can obtain some critical commentaries. Any aid that you and our friends can render in this way would be most thankfully received. If I could obtain M'Knight on the Epistles from Princeton, or any other quarter, I should consider the gift of more value than ten times the price. Any critical approved work upon the Old Testament would be equally valuable. I have more freedom in mentioning to you my wants, because confident that as far as it is in your power you will not fail to do, and I know of no better source from which to receive them than from Princeton.

In the mention of that beloved spot, Princeton, a thousand recollections of the most pleasing kind rush upon my mind. The Seminary where I spent the most interesting years of my life; the College, that nursery of piety and learning; the inhabitants too, one and all, are still fresh in my memory as at the time when I dwelt among them.

But I forbear for want of time to specify particulars. Are there not some devoted youths now in the Seminary who are in waiting to go on a mission? How is it with you? can you not think of joining us in this truly interesting field of missionary labor? While Anti-christ and the false Prophet are shutting up the kingdom of heaven in the East, and filling up the measure of their iniquity preparatory to the coming of the great day of the Lord, the truth is opening these regions for the reception of the messengers of Christ, and the gospel is on its march westward in its way around the globe. Nor ought we to be indifferent to the signs of the times, but wherever appears the greatest prospect of extensive usefulness, there ought we to go and preach the doctrines and precepts of Christ.

INDIAN MISSIONS.

Extracts of letters from Rev. W. Case to the Secretary of the Methodist Missionary Society, dated

Youngstreet, U. C. June 17, 1827.

REV. DEAR SIR,—The friends of Zion and the mission cause, have new occasions for gratitude and joy, in the conversion of the native Indians. The work of religion has commenced among one of the largest bodies of the Chippeways, south of lake Huron. To day we closed our camp meeting in this place by the holy communion and the baptism of thirty-eight natives from lake Simcoe, twenty-six of whom were adults, and came laboring with deep concern, thirty miles to attend the meeting. They have now found the peace and hope of the gospel, and have left the camp for their present residence in New Market, near the lake Simcoe. They return with joy, and in hope of persuading others of their brethren to embrace the gospel. To strengthen them in their faith and to farther this good work among the Simcoe Indians, Peter Jones and two other native teachers from the river Credit, accompany them to their brethren. Our hearts and prayers go with them.

For some weeks past, several zealous members of the New Market Missionary Society, have been engaged in teaching the Indians to read, in a sabbath school which they have instituted on their account. And such is the solicitude of the children to learn, that we have ventured to engage a teacher. Brother Wm. Law, secretary of the New Market Missionary Society, having offered his services, we have employed him, depending on the promise of God and his faithful people for means to defray the expense.

There are now thirty children ready to enter the school, and it will commence immediately.

The number of souls in this body is about six hundred, and we are praying and hoping that the glorious work may spread (as among those at the Credit, Belleville and Rice lake,) throughout the whole body. As ever respectfully,

W. CASE.

Grape Island, July 26, 1827.

REV. AND DEAR SIR,—Being about to close my labors on this island for the present, to proceed on the duties of the district, I forward you the following statement of the condition of this people.

The number here is about one hundred and

sixty, including those lately from Kingston. On the 15th instant, thirty-four of those from Kingston, received baptism; twenty-eight of whom are adults, and lately converted.

The establishment is prospering finely. Beside other labors in building their houses, &c. the natives have planted fifteen acres. Their corn, broomcorn, and vegetables in their gardens, are well cultivated, and of handsome growth. They have a house for schools and meetings thirty by twenty-five. Six houses on the foundation eighteen by twenty, mostly shingled. One yoke of oxen, three cows, a set of farming tools, and lumber, nails and glass for completing ten houses. This comprises about all their property. It will be gratifying to many of our friends to learn that the school is kept by brother Wm. Smith. Thirty scholars in the day school and fifty in the sabbath school. The business of farming, &c. by brother Phelps, and the female department, in knitting, sewing, manufacturing straw hats, &c. is superintended by sister E. Barnes. The whole community appear very happy in their new situation, and they are often heard thanking God in their own language, that he has put it into the hearts of the people to give them such assistance in the means of instruction and the comforts of life. Indeed we cannot look upon this new people without pleasing emotions and peculiar interest. Seventeen months ago they had neither home nor comforts—poor and lazy and filthy—made wretched and miserable by intoxication, and a "burden to all around them." There is now not one that takes the poisonous draught, not one but is an example in prayer and moral deportment. They have enough to eat, and houses are preparing by their own labour, to screen them and their families from the storm. The conversion of this body and their hopeful state, are certainly striking instances of the power of grace and the care of Providence. When we commenced the work last September, of assisting this poor people, (the work when completed will cost about one thousand dollars,) we had not a dollar subscribed for the purpose. But since that, our subscriptions have furnished us with materials and all we have wanted thus far in the undertaking.

The friends of missions in New York, Brooklyn, Philadelphia, Utica, and elsewhere, would be more than rewarded for their late benevolence, if they could witness the happy change in this people, especially in some of their religious meetings. The silence of midnight is sometimes broken by the voice of gratitude and praise. At the break of morn lately, we were all awaked by a voice which we feared at first, was that of distress, as we did not understand the language. We hastened from our chamber with much concern to know the cause. On coming into a wigwam, I saw an aged woman standing up, but trembling and in great exercise, talking to those about her. I inquired of Sunday, the native exhorter, "Who is this woman, and what is the matter with her." "Oh," said Sunday, "it is my mother. She very happy. She say she want to go now to heaven where Jesus is. She so happy all night she can't sleep." Other instances of extraordinary ecstasy have occasionally occurred. The peace and happiness of our faithful brother Moses, whom we have just committed to the grave, is another instance of the power of grace on the Indian's heart. In some

instances, I have thought of Moses upon the mount, for his face would appear to shine, such was the happy state of his mind. During his illness for several months he was always resigned, and often expressed a desire to depart that he might be with Christ. As ever respectfully,

W. CASE.

MAINE MISSIONARY SOCIETY.

Conclusion of the Report.

"Just twenty years ago, a little band, denominated the "Lincoln and Kennebeck Religious Tract Society," convened in this place, (Hallowell.) For five years, they had been associated for the purpose of sending forth their silent messengers of divine truth among the destitute. At that period, their whole number was thirty-two, fifteen of whom were Clergymen. "They had published and distributed between 24,000 and 25,000 Tracts. Wishing to extend the circle of their influence, and multiply their means of doing good, they resolved themselves into a Missionary Society." Now, through "the good hand of their God upon them," instead of sending forth their five thousand Tracts, they send forth their forty Missionaries, the living heralds of the word of life. In taking this review of what this Society has been instrumental of effecting for Zion, we find much reason for fervent gratitude to God.—He has graciously vouchsafed his special presence with your Missionaries—sustained them under their self-denying labors and trials—succeeding their efforts to advance the interests of his kingdom.—Many a solitary place has been made glad by them. Many have hailed their approach with the joyful exclamation of the Prophet, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth." The soul of many a weary pilgrim who had long suffered a famine of hearing the word of the Lord, has been refreshed by receiving the bread of life from the hand of your Missionaries. The fainting soldier of the cross, has been inspired with fresh courage and strength, for the spiritual warfare. Churches have been planted, and watered, and increased. No inconsiderable number of careless sinners have been awakened, by the sound of the gospel trumpet. By means of your Missionaries, they have been excited to lay hold on the hope set before them in the gospel. They have been directed into "the way of holiness, over which the ransomed of the Lord return and come to Zion."

CONNECTICUT MISSIONARY SOCIETY.

ELEVENTH ANNUAL REPORT

Of the Directors of the Domestic Missionary Society of Connecticut: for the year ending June, 1827.

OFFICERS FOR THE ENSUING YEAR. Directors—Timothy Dwight, Esq., *New-Haven*; Timothy Stillman Esq., *Wethersfield*; Matthew Marvin, Esq., *Wilton*; Richard Hubbard, Esq., *Middletown*; John Hall, Esq., *Ellington*; Rev. Joel Hawes, *Hartford*; Rev. Caleb J. Tenney, *Wethersfield*; Rev. Samuel Merwin, *New-Haven*; Rev. Timothy P. Gillet, *Brandon*; Rev. Abel McEwen, *New London*; Rev. Isaac Lewis, Jun., *Greenwich*; Rev. Thomas Panderson, *Tunlington*; Rev. Samuel Backus, *Woodstock*; Rev. Luther Hart, *Plymouth*; Rev. Ralph Emerson, *Nor-*

folk; Rev. Aaron Hovey, Saybrook; Rev. William L. Strong, Somers; Rev. Zephaniah Swift, Derby; Rev. Eleazar T. Fitch, Yale College. Secretary—Rev. Leonard Bacon, New-Haven. Treasurer—Samuel J. Hitchcock, Esq., New-Haven. Auditor—Henry White, Esq., New-Haven.

The Directors meet semi-annually;—on the day before the Yale College Commencement, in New-Haven,—and on the day of the State Election, alternately in Hartford and New-Haven.

Missionaries are expected to make report to the Directors every year, before the meeting of the Board in May. No Director is authorized to give any missionary a certificate of labor performed and money due, before the presentation of a report in due form.

The attention of Ministers and of all the friends of the Society, is requested to the following vote.—If a collection should be taken in every congregation, the income of the Society would be sufficient.

At a meeting of the General Association of Connecticut, at Stratford, June 20th, 1827:

VOTED, That it be recommended to each Pastor and Church in this State, in connection with this body, to have a contribution in the month of September or October, for the purpose of aiding destitute and feeble churches and societies in providing for themselves the stated enjoyment of the ordinances of the gospel; and that the contribution be paid over to the Treasurer of the Domestic Missionary Society:—Also, that the Report of the Directors of said Society be publicly read; and that in all cases the congregation be invited to join in the contribution. Attest.

SAMUEL MERWIN, Scribe.

REPORT:

We make the following Summary of the Report of the Directors.

Missionaries have been employed the past year in eighteen parishes, at an expense of \$1564. These eighteen parishes, without the aid afforded by the Society, would have been destitute of the ministry, and of course destitute of all those institutions so essential to the well-being of society and to the salvation of souls, which ordinarily depend on the presence and influence of the Christian ministry for their existence. In these places there have been supported not only the usual public worship of God, but the various institutions of Christian benevolence,—Bible and Missionary Associations, Tract Societies, Sabbath Schools, and, generally Bible Classes. Thus all, and probably more than all, the money which this Society has bestowed upon those places to aid in maintaining the ministry, has flowed back again upon the churches and upon the world, through the numerous channels of Christian benevolence. It is a fact which ought to be known and remembered, that this Society is accomplishing a great work without diminishing in the least the present resources of the church for other and seemingly more magnificent operations; and not only so, but it is actually by its indirect yet certain influence swelling the amount of contributions to every other charity. At an average annual expense of less than eighty dollars each, eighteen ministers of the gospel are constantly employed as settled pastors, in congregations that would otherwise be entirely destitute.

In reviewing the year past, (say the Directors) we find occasion for encouragement. We believe that if it were in our power to enter into systematic and permanent arrangements for raising funds, and for maintaining an intimate and constant intercourse with all the parishes which solicit or which need assistance, the churches of Connecticut might easily be raised to undertake in earnest, and to accomplish speedily, the rebuilding of all our desolate places.

The increasing contributions to our treasury indicate a degree of interest on the part of the Christian public, which needs only to be excited in order to secure for this object abundant resources.

In concluding this report, we must be allowed to urge on our Fathers and Brethren, the importance of more vigorous efforts and a more determined resolution in the enterprise which it is our duty to direct. Eleven years are already elapsed since the Domestic Missionary Society was organized; and it is twelve years since the work of building up the waste places was formerly undertaken by the General Association. In that time, enough has been done to show us the entire practicability of the undertaking,—enough to convince the most incredulous that, at a comparatively trifling expense, and by a little well-timed and well-directed effort, all our waste places might be repaired. We can point to parishes that had lain waste for years and generations, to parishes in which there was no church, to parishes in which the most deadly error had gained the ascendancy, and we can show a pastor settled over the desolations of more than half a century, we can show a church, in the order of the gospel, planted where a church once living had become extinct, we can show the truth as it is in Jesus inculcated successfully on the ground where error had triumphed, and entering with its silent yet mighty influences into the very households of those who have been the abettors and most efficient patrons of delusion;—and all this accomplished in consequence of the encouragement or direct assistance afforded by the Domestic Missionary Society. Our successes have been such as not only to encourage us and prompt us to effort, but even to shame our sloth and unbelief. We have only to look back upon the progress of the Society, and we see how often a little timely assistance has saved from desolation churches now able to sustain themselves. We have only to look upon the reports that come to us from the parishes on which we are now bestowing like assistance, and we see proof not only of the self-denial and diligence of most of our missionaries, and not only of the gratitude and encouragement inspired by the assistance which we are able to bestow, but also proof that God is pleased to reward our labors with success. Of one of these parishes, a member of the Board commissioned to visit it speaks as follows: "It is a parish of little strength, having but scanty natural resources. It has territory enough, being about five miles by four in extent. But its population is thin, and generally far from affluent. Not more than 21 families can be depended on to help support the institutions of the gospel. The parish has \$434 in bank, yielding \$26 income annually, which added to the avails of their subscription is \$202. This sum, together with what they receive from abroad, is all their means for defraying their current expenses, save a small parsonage house and ten acres of very unproductive land, for which their pastor pays a small rent—perhaps \$20. His salary is \$300; on which, together with the gratuities of an affectionate though poor parish, he by a most skilful and commendable economy, supports his family. He is a discreet man, and has the confidence of his brethren and neighbors in the ministry. His labors there have been useful in producing an attachment to religious institutions. The church consists of 51 members. The congregation is probably increasing. The people are very thankful for the aid which they receive from us, and they know not how they could do without it." This parish, before the settlement of its present pastor, had been destitute for 62 years.

Respecting another parish now aided by the Society the following facts were communicated in a statement made nearly a year ago. "This parish has become very feeble. Their last minister left them five or six years ago. After his dismissal, they had not much prospect or even hope of again enjoying very

soon the blessings of a stated ministry. Last winter when their prospects were in no respect more encouraging, there commenced a revival which it was hoped would bring such accessions to the church and Society, as would enable them with some charitable assistance, to support religious institutions. In consequence, however, of attempts at proselyting, this revival soon ceased. A few indeed were hopefully renewed, but the pecuniary resources of the society were not much augmented. The consequence was disappointment, with a strong tendency to settle down again on the border of despair. But at last in these depressing circumstances, a few individuals, it is not easy to say how or why, happened to think seriously of providing means to support a minister. Several gentlemen met together and resolved to try. The result exceeded their most sanguine calculations. The Society after laying a tax of four cents on the dollar, by which they can raise only \$130, commenced a subscription which was filled up with a liberality as unexpected as it is encouraging. One individual subscribed sixty dollars per annum, beside his tax amounting probably to 15 more. Another man, a common farmer, subscribed \$30 exclusive of his tax." And now in consequence of the assistance afforded by the Domestic Missionary Society, that parish is rescued from desolation, is provided with an able pastor, and is numbered with the two hundred parishes of Connecticut that exhibit the order and beauty of Christian institutions.

There is another parish which we will notice. It is a mountainous and rocky tract where the hard soil affords to the scattered population their only means of subsistence. Among this people Universalism took a deep root, and at last acquired such strength as to destroy the institutions of the gospel. For years the place lay desolate. No seed of life was sown; and the few plants belonging to the garden of the Lord, that grew there in the wilderness were gradually dying upon that unkindly soil. But now for nearly ten years past that parish has been supplied with a pastor. With a tax of twelve cents on the dollar, with a subscription liberal for their means, with the avails of a little fund too trifling to be mentioned, and with an appropriation from the Treasury of this Society, they make out for their pastor a salary of \$400. Yet all their burthens they bear with cheerfulness; for they feel strong in that strength which springs from resolution and from the deep-felt value of religious privileges, and which is fed by hope. From that parish we learn that three-fourths of the congregation are youth—that these are in many instances those whose parents have embraced and supported the most pernicious error—that the children of Universalists are found deeply interested in the Sabbath school and Bible class—that a Sabbath school library is established, and is an object of unexpected interest—that a Tract Society is in successful operation—and that they are making earnest efforts to supply their destitute families with the Bible. When we read such reports as come to us from that parish, we feel assured that God does bless our enterprise, and that if the waste places of Connecticut are not rebuilt, it will be because of our apathy and unbelief—because the ministers and churches of Connecticut with all their strength and all their resources will not put their hands to the work—will not take up the resolution that this work shall be accomplished.

We ask then, Fathers and Brethren, when our path is marked by so many affecting incitements and so many tokens of the Divine favor, we ask if we must still proceed with these lingering, and halting, and unequal steps. We ask if at the end of another year it must be said that one-half of our ministers and churches are doing nothing in this work. We ask if it shall not be told that in Connecticut the resolution has been taken to supply every church however fee-

ble, with a pastor. We ask if it shall not be told to the praise of God that in the churches of Connecticut there is a spirit worthy of their pilgrim fathers—that it is the land of our Hookers and Davenports, our Bellamys and Trumbulls and Dwights, there are and shall be no spots of spiritual desolation, no places of unwholsomeness and barrenness that can deform and blight the garden of the Lord. We ask if from this hour the work shall not go on in earnest till the two hundred and thirty churches of our State all united and all strengthened, shall be prepared to push the triumphs of the cross with a new vigor through all the west and south, and to carry the banner of Jehovah and the shout of victory to the remotest shore of paganism.

The following Statement, exhibits the comparative income for several years past.

		Amount.	
In the year ending June, 1823, number of donations was		56	\$769 19
"	1824, "	78	951 25
"	1825, "	63	900 74
"	1826, "	107	1344 94
"	1827, "	91	1678 28
In the year ending June, 1823, balance in the treasury was			\$487 82
"	1824, "		640 20
"	1825, "		329 94
"	1826, "		532 75
"	1827, "		757 73

The expenditures paid the year past exceed the income of the year next preceding, \$47 36
But are less than the income the year past 214 98

The income this year therefore exceeds that of the last \$262 34

HOME MISSIONS.

Extract of a letter from a church in North Carolina, to the Secretary of the American Home Missionary Society.

"At no period has it appeared more important that our Pastor continue with us. At no period has his promise of usefulness been greater. With a little assistance, our object may be attained, our hopes may be realized. For this we confidently look to the American Home Missionary Society, that noble institution of Christian benevolence,—the origin and progress of which we have viewed with no common interest;—an institution destined we trust to bestow the richest blessings on our western world—destined to convey the messages of grace to many who now sit in darkness, and to render our forests vocal with the praise of our common Lord. At present, it is true, we cannot contribute directly to the funds of this society, yet in our efforts to build up an infant church, we hope we are engaged in the same cause with our more favored brethren, and actuated in some measure by the same spirit. Our location as a congregation is, in our view, important. A wide field for Christian exertion extends around us. On the north and west, for one hundred miles or more, we know of no clergyman belonging to our church. The country is a moral waste. Persons, indeed, professing to be teachers of religion are occasionally to be met with; and although we hope they may do some good, yet we cannot but lament the prejudice that has been excited against educated ministers, by the influence of men who

like the Pharisee, 'thank God, that they are not as other men are'—'preaching for money,' making merchandize of the gospel, supposing that gain is godliness.' We hope however, the people alluded to are assuming a better character, and aiming at a higher standard of morals and religion.

"We trust our brethren living in places more highly favored, will extend to us a helping hand through the medium of the American Home Missionary Society; that they will give us their aid, their sympathy, and their prayers, and that in due time the blessings of many, who through their instrumentality have been reclaimed from sin and prepared for heaven, will come upon them.

While reading this communication, Messrs. Editors, my mind was led into a train of reflections like the following. 1. The important space already filled in the eye of the community by the National Missionary Society. It has scarcely begun its operations, and yet by the wisdom, energy and extent of its movements, it has inspired confidence, and aroused a spirit of resolution and effort, almost simultaneously, from Maine to Louisiana. The eyes of a thousand churches are opened, and their hand extended in prayer for help, while the earnestness of their desires forbids a solitary fear that their prayers will not be heard. 2. While such expectations are indulged by the destitute, and so reasonably encouraged by the National Society, how is it possible that the favored churches of New-England, should fail to come up promptly and efficiently to the aid of the great cause. We have our sanctuaries opened every sabbath—our ministers as often bringing beaten oil into them, and administering the ordinances of the gospel without interruption from year to year—while thousands of our brethren in Christ have scarcely a single sermon from January to December, and know nothing of that free and spiritual intercourse with an affectionate pastor, which we feel to be so essential to our progress in the divine life. 3. Our brethren who are suffering all this spiritual poverty and distress, are yet doing whatever their hands find to do for their own relief, and for the enlargement of the kingdom of Christ. While they labor industriously and prayerfully *at home*, they are preparing resources for the church in her future exigencies—they are laying her foundations broad and deep, in the sphere where the Providence of God has required them to labor. Therefore, they are not to be considered beneficiaries, so much as fellow laborers in a common cause. 4. The difficulties to be met in the cultivation of the Missionary field; its wide extent—and the tares that have been sown in it by the enemy—difficulties that no county or state society could ever overcome.—Leave N. Carolina, or S. Carolina, or any other state in circumstances of similar or greater destitution, to be supplied with missionaries or ministers by its own resources alone, and you doom it to perpetual desolation. The churches actually existing are too few, and too distant, and too closely besieged by ignorance and error, ever to do more than preserve their own precarious existence—they cannot multiply. And, what other single state shall take them under its fostering care? None other would attempt it, nor could any one effect it, if the attempt were made.—Without the interposition of a National Society,

the churches in half the oldest states must dwindle and become extinct within a few generations—and no churches be formed in our new states—or if formed, only left to drag out a miserable existence for a few years, and then give up the ghost at the feet of Infidelity.—*Rec. & Tel.*

THE CAMP-MEETING.

A writer in the Vermont Chronicle, being solicited to attend a Camp-Meeting, has assigned a number of reasons why he thought it was not his duty to go, among which were the following:

My first reason for not going to the Camp-Meeting is, that God has not, to my knowledge, in any part of his word, required me to do so. I am commanded to "remember the sabbath day, to keep it holy;" and not to neglect to assemble with the people of God for his worship; I consider it no less my duty on suitable occasions to hear the Gospel, than it is that of its ministers to preach it; but in no part of Scripture do I find that I am, either directly, or indirectly, required to leave my usual place of worship and travel into the forest, to attend a Camp-Meeting.

2. I know of nothing in the history of the church of God, either Jewish or Christian, as recorded in scripture, which seems to authorize this practice. The Israelites once a year cut down the branches of green trees, set them in the ground, and made booths; where they held a feast in commemoration of the sojourning of their fathers in tents, while passing thro' the Arabian desert. John the baptizer is said to have come preaching in the wilderness of Judea, because he commenced his ministry in the interior and more thinly inhabited parts of the country, where he had lived from his childhood, and not in any of the cities or principal villages. And on some occasions when our adorable Saviour retired to desert places for secret devotion, the multitude learning whither he had gone, followed him with their deaf, and dumb, and blind, and sick, and maimed, importunately requesting him to heal them: and he embraced such opportunities to address them on divine subjects; and when they, astonished by his miracles, and captivated by his discourses, hung about him till they were almost fainting, he supplied a frugal repast, and sent them away. But in no instance did he appoint meetings in such places, or invite the people to come. These things then give no countenance to the efforts which are now made to get the multitude out to Camp-Meetings. It is remarkable that whenever the ancient Israelites became dissatisfied with their stated mode and places of worship, they usually resorted to the groves: and when some pious reformer like Josiah, Hezekiah, or Jehosaphat, arose, he cut down the groves which had been consecrated to that purpose, and restored things to their former state.

3. Another objection is, that these meetings, in themselves a wide deviation from the established order of the church in former times, and from the simplicity of the Gospel, will, if encouraged, lead to further innovations. We see what the wisdom of man has been able to effect in the Romish Church, with its holy water, and crosses, and relics, and extra-sacraments and ceremonies, and ostentatious displays of religion. And if it cost the pious reformers so many agonizing prayers and persevering efforts, and the loss of so much blood, to struggle back to the ancient simplicity of the Gospel, why should we wish to encourage our brethren to come out with a new set of ceremonies? The work of God in establishing the ordinances and worship of his church, was never designed for man to mend, with such things as love-feasts and Camp-Meetings.

4. I can see no necessity at all for the collection of such a promiscuous mass of people in the wilderness. You may tell me that no house of worship would con-

tain them. If one would not, a sufficient number might. And if this collection of preachers were distributed into several places, all the people who will attend the Camp-Meeting, and as many more, might be supplied at home with preaching, and the administration of divine ordinances. In that case, it is true, there would not be so much parade and show; but not less real good might be done.

5. Another reason for my not going, closely connected with what I have just mentioned, is, that I think I may worship God as acceptably and profitably at home. On the Sabbath particularly, I can hear the Gospel preached where I generally hear it; and do not wish to weaken the hands of my brethren and grieve the heart of my minister by forsaking them, to follow a multitude into a grove, where I should hear no better Gospel than I may hear in my own place of worship.

6. In the next place this mode of holding meetings appears to me to be dangerous to the health and lives of many of the people. To spend four or five days and nights in the woods, with no better shelter than sheets, sewed together and stretched upon poles; your provisions cold, irregular, and perhaps scanty; for you know not how many will partake with you; your couch, a little straw, or other mean bedding, spread on the naked earth; yourselves and the multitude who come as spectators exposed to the cold winds, and the drenching rain which has often come down in the time of these meetings as well as at other times; then sitting on the damp seats—all these things combined, and several others taken into the account, which either might, or may not, be mentioned, must surely be very injurious to the health of the delicate and feeble—to all indeed who have not been accustomed to the hardships of a camp. To say you know of no injury which has been done in this way, will not satisfy me; for adequate causes must produce their natural effects.

7. Not to weary your patience too much, I will mention but one thing more; which is, that this mode of holding religious meetings does appear to me to be directly contrary to some of the plainest injunctions of Scripture. I have been told by those who have attended these meetings, that when there is not regular preaching and the worshippers have become zealous, it frequently happens that several will be exhorting or praying aloud, or some doing so, and others singing, at the same time, and in the same company. But to such things what says the apostle Paul? "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying—For God is not the author of confusion." Again, I am informed that women have been encouraged to exhort and pray aloud in these meetings. But the apostle says, "Let your women keep silence in the churches; for it is not permitted unto them to speak; for they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home, for it is a shame for women to speak in the church." I am happy to learn that these instances of irregularity are not so much encouraged in this part of the country as formerly; but apprehend they are still not unfrequent. Again, the apostle has said in the same 14th chapter of his 1st Epistle to the Corinthians, "Let all things be done decently and in order." But it appears to me that the essential circumstances of these meetings are such as make it impossible to comply fully with this precept. For, to say nothing of the disorder which must arise from the perpetual coming and going of so many persons, with horses and rattling carriages; nothing of the conduct of mere spectators who are hanging about upon the outskirts, whispering and jeering; nothing of such things in the camp, as urgently pressing, and almost violently leading, the young, especially young

females, into the praying circles, and having used every effort to alarm their fears and affect their feelings, to catch at the first smile which may appear in their countenances, or expression of hope which may fall from their lips, and pronounce them converted; to say nothing of any of these things, it appears to me that there are some things necessarily attending these meetings which are not consistent with decency. That those who take the lead in these meetings, or any serious persons who attend them, would willingly do, or tolerate, any thing which they consider indecent, I do not believe. But still I see not how it can with propriety be considered a decent thing for a multitude of persons of different sexes, and many of them strangers to each other, husbands without their wives, and wives without their husbands, as it frequently happens, to meet together in the woods, and night after night take up their lodging together in tents, like the original inhabitants of the forest, or a company of wandering Arabs in the desert. To palliate this seeming want of delicacy, I have been told, that guards are kept through the night, and that when persons of different sexes sleep in the same tent, they lie in separate rows, with a curtain hung between; their feet being towards each other, and their heads projected towards the opposite sides of the tent. A very commendable practice; sufficient no doubt to prevent all gross immorality, if any wicked persons in disguise, had gained admission. But the very idea that these precautions are necessary, in an assembly convened for the worship of the living God, is shocking to Christian delicacy. And who can tell but it has been this, which has encouraged another sect, making high pretensions to holiness, but whom you would by no means own as brethren, to go further than you have done, and draw the curtain aside! You know to whom I allude. I do believe there is too much intelligence, and virtue, and regard to the honor of religion, in your denomination to tolerate such nocturnal encampments much longer. You have meant well, but you should consider that you are required to "Abstain from all appearance of evil." I have now given you some of my reasons for not going; and shall be happy to receive a candid and Christian reply.

MIRROR OF HUMAN NATURE.

PROVERBS, xxvii. 19.—*As in water face answereth to face, so the heart of man to man.*

The following are extracts from the concluding remarks of a Sermon on the foregoing text in the National Preacher, by Rev. Daniel A. Clark.

1. We see one source of those corruptions of doctrine with which the world is filled. Men have determined that human nature has grown better, and that men are born now very different beings from the antediluvians, or the Jews, or the Romans, or the whole Gentile world in the time of our Lord. Having settled this point, independently on the divine testimony, they infer that the same Bible will not suit the different ages and nations: that what God would say to the ignorant, barbarous beings that once peopled the world, he would not say to the present enlightened and polished nations of Christendom. Thus one error has conducted to another. They have been led, by the deceitfulness of their hearts, to believe one lie, and then, to be consistent, must believe another. Had they but correct views of their own hearts, they would believe that the same book, which lashed the consciences of sinners two thousand years ago, is still the best book for us that God could inspire, and that it needs no altering. This is the opinion of awakened sinners. When

God makes men acquainted with themselves, the Bible looks them through, as if an omniscient eye was fixed in the centre of every page; and it needs then no mutilations and amendments. O, would those who think they see an inappropriateness in the Bible doctrines, look once into their own hearts, that look would be a sovereign antidote to their herodoxy; and the Bible would soon be found appropriate and precious. They would patiently read its most doleful pages, and trace, with moistened eye, its portraits of human depravity; discovering every feature of themselves in its most darkened lines. In the character of the old world, and of the Sodomites, in Paul's description of the Gentiles, and in the character of Judas, they would see no touch of the divine pencil too dark for a delineation of their own carnal mind. It would rather seem as if the whole had been intended to pourtray their own likeness, in the fairest colors that truth could use. Their proud brow would gather sadness, their heart would sicken, and falling down into the dust, they would cover their faces and cry, Unclean! unclean! Wo is unto me!

2. The subject justifies a kind of preaching, as plain and pointed as any thing found in the law of God, or in the communications of Christ and his apostles. Those who have anathematized a discriminating, bold, and plain exhibition of truth, have all gone upon the mistaken presumption, that men, as the ages have revolved, have gradually bleached their moral character. They have no idea, that were the Lord Jesus to visit the earth again, he would denounce us as a sinful and adulterous generation, or address the very worst of men as serpents, and a generation of vipers, hardly escaping the damnation of hell;—he would not now say "that the whole world lieth in wickedness," and that "except a man be born again he cannot see the kingdom of God;"—the ignorant and barbarous Jews needed to be born again; as also some of the less civil among the Romans, and a few of the more unlettered among the Greeks; but the term has no meaning in an enlightened congregation in America.

But all this is false and mischievous. Men have just such hearts as they always had; and need a gospel as plain and pungent as that preached by the Lord Jesus. The old serpent needs to be dislodged now from his usurped throne and dominion, by the same coarse weapons, if you please to call them such, as were used eighteen hundred years ago. We may dream that we are conversant with celestial beings; that our hearers are all in a fair way for heaven; but while we are amusing them, they may, one by one, steal away to their death bed, and from thence to a bed in hell. And what minister of Christ would not rather make them feel unhappy all the way to perdition, than find at last, that, while he has been preaching a smooth and polished gospel, one soul has been lost for ever through his negligence?

Every unregenerate man in this assembly has, in the view of Heaven, the same moral character with those who vexed the righteous soul of Noah, and Lot, and Elijah, and Malachi, and Jesus Christ, and needs to be addressed in the same plain, and pungent, and discriminating style. Why should totally depraved men wish any other gospel than that prepared for the totally depraved? What other gospel can reach their case, and alarm

them, and save them? How cruel, if they do wish it, to amuse them with fair words, and smooth speeches, and thus prevent their hearts from aching, till their destiny is sealed. May the blessed God save his ministers from such deeds of treachery?

No, the world needs just such a gospel as was preached in Jerusalem, and Rome, and Corinth—needs to hear the thunders of the same law that issued from the smoke of Sinai, and to see the vivid flashes that glared upon its summit. Not enough better has the world become to admit the softening down of one accent of those denunciations that fell from the lips of Jesus. And he who thinks otherwise, has only to look around him, and within him, and see how the human heart belches forth its moral corruption, poisoning domestic and social joy, and contaminating every district of this unfortunate and ruined world. Let him attend our courts of justice, and see how men will perjure themselves; let him read the catalogue of divorces; let him spend an evening in the grog-shop; let him stop a moment at her door, whose "house is the way to hell;" let him enter one of our criminal prisons; let him penetrate once into the secrets of his own heart, and stay there till the light is let in; and if he shall then wish any other gospel than the one he has, we will unite with him in beseeching the Eternal to take back his terrible communications.

Finally, We see why there need be but one place of destiny in the coming world for all the unregenerate. The little shades of difference that now appear in the ungodly, are too insignificant to mark them out for distinct worlds. When God takes off those restraints that now make unholy men differ, they will be so much alike, that none will impeach his justice when he assigns them all the same outer darkness, the same gnawing worm, and the same quenchless fire. He who has stolen his neighbor's property, and died a felon, and he who has concealed the article found in the street, or the mistake made in his favor, or has purposely become a bankrupt, to escape the obligations of honesty, will appear too much alike in the judgment, to require any material diversity in their final sentence. The same perdition will suit them both, though one drops down to hell from the gallows, and the other is borne there on a downy bed. The duelist and the assassin, the usurer and the pickpocket, the foresworn and the profane, the wine-bibber and the sot, the fashionable adulterer and the inmate of the brothel, must be seen to differ so little when God shall tear away the fictitious drapery from the more honorable sinner, that it will seem no incongruity to place them at last in the same hell. God will consider his law as openly violated, and his authority as egregiously insulted, by the man who sinned in accordance with public sentiment, as by the man who did his deeds of depravity in full and open violation of the civilities and customs of human society. Men make wide distinctions where God will make none. Hence the same condemnatory sentence, the same prompt execution of it, the same place of punishment, the same duration of misery, and the same total despair, will be the destiny of the patrician and the plebeian transgressor. Does the man die out of Christ, this is enough; no matter whether he was clothed in purple and fine linen, and fared sumptuously every day, or went to perdition a beg-

gar or a slave. It will be the same thing to God; and for all the millions who repent not, he will build but one hell. Perhaps the meanness and coarseness of his associates may prove at last, to the more accomplished sinner, an ingredient in his cup of misery that shall more than counterbalance the honors and the pride, which, in this life, gave him his fictitious elevation above the vulgar transgressor. Could I make my puny voice be heard, I would thunder this sentiment through all the ranks of elevated crime, till the highest prince should find his adulterous bed a couch of thorns, till the honorable murderer should feel in his own bosom "the arrows of the Almighty," and till the holdest in blasphemy and the meanest in knavery should fear alike the same award, "Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 1, 1827.

NEW ZEALAND.

By a late arrival in England intelligence is received, that the Missionary Station at Whangarooh, established by the Wesleyan Society had been robbed of all its valuable contents—and the missionaries, had been obliged to flee from the place to save their lives. The Rev. Messrs. Turner, Hobbs and Wade, with their families, had arrived at New South Wales.

IMPORTANCE OF THE NEEDLE.

The sales of Ladies work in London at the anniversaries in April and May, amounted to nearly \$4000. The avails were all appropriated to benevolent objects—principally to the education of children among the heathens in foreign lands, and in Ireland.

LIBERAL CONTRIBUTION.

At the annual meeting of the Hibernian Society in London, a collection was made of seventeen hundred and forty-seven dollars, for the support of schools in Ireland, and readers, who are employed to go from house to house to read and explain the Bible to the poor ignorant Catholics.

NOBLE EXAMPLE.

At a late meeting of the Nassau Hall Bible Society, (Princeton, N. J.) the following resolution was passed unanimously:

"That this Society, in dependence on divine aid, and in co-operation with the several Bible Societies of the State, will, if possible, within a year, cause every destitute family in this State to be supplied with a copy of the Bible."

This being adopted, (says a correspondent of the N. Y. Observer,) a subscription was immediately commenced. More than \$800 were subscribed—several subscribers setting down their names for \$50 or more. Volunteer agents, from the College and Seminary, to the number of 39, have engaged during the next vacation to explore every nook and corner of the State, in order to ascertain and report every family that is not supplied with the word of life. Agents were appointed to visit all the local Societies, several of which have promptly acquiesced in the above resolution, and taken measures to carry it into effect. It is supposed there will be about 6000 Bibles required, the cost of which will be about \$5,000.

As a further pledge that this great work will be accomplished, we learn from the New-Jersey Eagle, that at a special meeting of the Newark Bible Society, held in the 1st Presbyterian Church on Friday evening, it was unanimously

Resolved, That the Newark Bible Society cordially approve of, and will cheerfully co-operate in the resolution of the Nassau Hall Bible Society, to supply the destitute in this State with Bibles.

Resolved, That the Society recommend to the Board of Managers to open subscription papers, inviting the co-operation of our citizens, to patronize this grand and noble enterprise.

The meeting was ably and eloquently addressed in support of the above resolutions, by Messrs. Carroll and Riddle, who attended as delegates from the Nassau Hall Bible Society.

The subscriptions in the church, including the collection, amounted to about \$230.

COLLEGE RECORD.

The annual Commencement of Middlebury College, was held on Wednesday, August 16th. The Degree of A. B. was conferred on 15 young gentlemen—and the Degree of A. M. on 9. The names of 26 young gentlemen, from the Vermont Academy of Medicine, at Castleton, which is connected with this Institution, were announced as having been admitted to the Degree of M. D. at the close of the Lecture Term in December last.

University in Vermont.—The annual Commencement of this Institution was held on Wednesday, August 8th. The Degree of A. B. was conferred on 13 young gentlemen—the Degree of A. M. upon 5. Fourteen young gentlemen were announced as having received the Degree of M. D.

Geneva College, N. Y.—The annual Commencement of this Institution, was held on the 1st of August. The Degree of A. B. was conferred on three young gentlemen.

Franklin College, Athens, Ga. Commencement, August 1. Graduates, 19. The Degree of A. M. was conferred on 9 gentlemen, 8 of whom were alumni of that College.

ORDINATIONS AND DEDICATION.

July 24th, Rev. ENOCH CONGER was Installed by the Presbytery of Huron, Pastor of the Congregation of Ridgefield and Lyme. Rev Alfred H. Betts preached the Sermon.—On the following day, at Peru, by the same Presbytery, Mr. JOHN BEACH, was Ordained to the work of the Gospel Ministry and Installed Pastor of the Congregation of Peru. Introductory Prayer by Rev. Ludovicus Robbins. Sermon by Rev. Daniel W. Lathrop.

On Wednesday, August 5, the First Presbyterian Church in Greenbush, N. Y. was Dedicated to the worship of Almighty God. The Sermon was preached by the Rev. Dr. Rice, of Hampden Sidney, Virginia, from Heb. x. 25. The Dedictory Prayer was offered by the Rev. Mr. Weed, of Albany.

FLOATING CHAPEL.

His Majesty's frigate *Tees*, has been recently dismasted and elegantly fitted up as a floating chapel for the accommodation of seamen, at the port of Liverpool. The upper deck has been made into a roof of the chapel, and the lower into the gallery, which, with the body of the church are furnished with a neatness and elegance which rival churches constructed of more expensive materials than wood. It is finished with convenient seats to hold a congregation of eight hundred persons.

Revivals of Religion.

REVIVAL IN TICONDEROGA.

Extract of a communication from the Corresponding Secretary of the American Home Missionary Society, to the New-York Observer.

The fortress of Ticonderoga is celebrated in the history of American Independence, and the name of the place will not cease to be dear to the American patriot. It is a name intimately associated with the causes which under the blessing of God have resulted in the establishment of our civil and religious liberties. To those, therefore, who are accustomed to make mention of these great national blessings in their daily thanksgivings, the fact of a *Revival of Religion in Ticonderoga* will come clothed with peculiar interest.

In August last, our Missionary there visited that people, and was soon chosen as their minister, and solicited to remain. This, with a little aid from the A. H. M. S. which was granted on application from the people, he was enabled to do. And now, let the reader mark the footsteps of God's mercy to that feeble church.

"These weapons of the holy war;
Of what almighty force they are!"

From the reports of our Missionary, it appears that in October last, three persons were admitted to the church. In April last he states, that nine persons had united with the church since his last report to the Society. The following letter, which has just been received, brings down the history of what God has wrought in that single congregation, to the end of another quarter of the year, and presents another illustration of the happy effects of the aid afforded by the Home Missionary Society to congregations which must otherwise have been left destitute of the ordinances of salvation.

TICONDEROGA, Essex Co. July 17, 1827.

To the Corresponding Secretary of the A. H. M. S.

REV. AND DEAR SIR,—My last communication was dated, if I mistake not, about the 25th of April. Since that time, it has pleased the gracious Lord of the harvest to visit this dry and barren part of his vineyard with a refreshing shower of Divine Grace.

As the Spring opened, meetings gradually increased in numbers and in interest. Christians seemed to be getting in the dust before God. During the last Fall and Winter they had been looking out, and expecting, and praying for a revival of religion: nor were they disappointed. He, who has "never said to the seed of Jacob, seek ye my face in vain," at length listened to the voice of their supplication, and sent them an answer to their prayers. He has permitted us to hear the cries of the wounded, and the songs of the delivered. He has plucked the prey out of the hands of the mighty, and set at liberty many who were bound in Satan's galling chains. The work has been interesting, solemn, and somewhat powerful. In a few families nearly all the adult members have become subjects of the work. One family consisting of six adult members, only one of whom was professedly pious nine months since, are now all rejoicing in Christ. In three or four other families, four in each have embraced a hope

in the Saviour. There were several meetings in which two or three were hopefully converted at each of them. Meetings have uniformly been still and regular. The male part of the converts have frequently spoken in meetings and exhorted their friends to seek religion. Most of those who have embraced a hope, are youth. But there are some instances of hopeful conversion among those who were growing old in sin. Between 30 and 40 have hopefully become the subjects of renewing grace, since the 20th of last May. We hold meetings in some part of the town almost every day in the week. The revival continues still, though with less power than it did a few weeks since. The work is all of God, and praised be his name. "Not by might, nor by power, but by my Spirit, saith the Lord."

From an account of a Revival in South Quay, Va.

I shall subjoin an incident of this revival, which will go to prove the truths of Solomon's assertion, *The preparations of the heart in man, and the answer of the tongue are from the Lord.*

One of the sisters that was baptized yesterday, is the wife of a poor illiterate man who had been a member of the church 12 or 15 years. When he informed me of the happy change in his wife, he in a feeling manner proceeded to relate the following history of the occurrence. He said, that from a sense of his ignorance and weakness, he had never before practised family prayer since he had professed religion; but when he prayed, it was in some secret place alone. That some 12 or 15 days ago as he was ploughing in the field, and meditating on the subject of the revival; the interview between the Saviour and the Samaritan woman at Jacob's well, came into his mind; and especially the saying of the Saviour, *"Go, call thy husband."* It occurred to him that he had never called his wife, and it was impressed on his mind with such force as to make him feel awful; he thought it was his duty to go immediately to the house and pray for her, he however waived the impression by concluding that it would do at night. The next day the impression returned upon him with double force, and he became so distressed under the awful feelings that he was compelled, for his own relief to leave his plough, which he did—went immediately to the house, dropped on his knees at the feet of his wife and commenced praying for her. She was at once struck under conviction, and never rested until she found Jesus precious to her soul. She is now a cheerful christian.—*Col. Star.*

Revival in Methuen, Mass.—We are much pleased to learn from a correct source, that the work of grace in this town still continues, and is of a morally deep and powerful character. In the Baptist Church of which the Rev. C. O. Kimball is Pastor, two were baptized in May, four in June, fifteen in July, and sixteen in the beginning of the present month; making 37 in all, 19 of whom are males, and 18 females. The number, who in a judgment of charity have recently become pious, but who have not yet been baptized, is believed to be about 30, and there are as many inquirers, whose minds are more or less anxious. Revivals of this character are the best hope of our country; for they raise up and bring forward wit-

nesses for the truth, who will advocate it by their intellectual energy, and adorn it in their lives by genuine practical godliness.—*Chr. Watchman.*

STATE OF RELIGION IN THE PRESBYTERY OF TRANSYLVANIA.

In our last volume we had occasion to mention the revival in Centre College. In the last report of the Presbytery to the General Assembly, they state that

"With one or two exceptions, every congregation within our bounds has been more or less visited with the special effusions of the Holy Spirit. This good work commenced about the middle of last summer in Centre College; 24 or 25 of its students have publicly professed an interest in Christ, several of whom will, no doubt, devote themselves to the work of the holy ministry. From the college the work was powerfully diffused through the town, until upwards of 100 have declared themselves on the Lord's side.—Nor was this Divine work confined to Danville and the vicinity, it quickly spread to several of the adjacent congregations, those of Harrodsburg and New Providence were made partakers of the *blessed influences*. Upwards of 100 have been added to these churches. The congregations of Buffaloespring, and Hanging-Fork, were also visited, and about 50 have been gathered into these churches. The congregations of Paintlick and Silver-Creek, next shared the Divine effusions; to these two churches about 60 have been added. A few mercy drops have fallen on the church of Lancaster, and 13 or 14 have dared to be singular for Christ. A small church in the same county recently organized has largely shared in this *precious outpouring* of the Spirit, 36 have already been added, which is about three times the number which belonged to this church a year ago. It deserves to be mentioned that the revival in this congregation commenced, and has been carried on principally by the instrumentality of the pious students of Centre College. The church of Hardins-Creek was roused from its lethargy last fall, and several have expressed hopes of pardon. A few sabbaths ago, 24 were added; recently a similar work has commenced in Springfield, an adjoining congregation—and 18 or 20 entertain hopes of an interest in Christ. Nor has the revival been confined to one section of our Presbytery. The churches which lie on our South Western border are beginning to awake from their long slumbers. Here the Presbytery has held its present sessions, and here they have witnessed the tokens of Divine power. On last Sabbath 15 were added to the church of Shiloh, which for several years has been in a feeble state. Thus in every section and in almost every congregation within our bounds, the work of God has been or now is visible. It is the Lord's doing and marvellous in our eyes.

THE CHRISTIAN ALMANAC FOR 1828.

This little diary for the next year is now out of press and ready for delivery. Our readers are aware that it is published by the American Tract Society, and is of a character very different from common Almanacs. It has all the usual astronomical calculations, courts, useful tables, &c. It excludes useless and pernicious anecdotes, and the equal useless conjectures concerning the

weather. It presents at one view, under the general head of "the cause of benevolence," a copious account of missionary and other benevolent societies in this country. It has been a complaint heretofore, that the *farmer* did not find what he wanted in the Christian Almanac; and was obliged to purchase another kind, when he would be glad to have this. That difficulty is fully obviated in the present number. "The Farmer's calendar," is not crowded upon the calendar pages, but is placed by itself, and contains four pages, of profitable matter. There are several editions of the work published in various parts of the Union, each adapted to its own region. There is also a general edition for the United States at large, having astronomical calculations for six different meridians.—We cannot but hope that the circulation of this Almanac, though already large, will be very much increased. For every secular purpose, it is as useful as any other; therefore the Christian or religious department is clear gain. Besides all this, it is sold at half the usual price, while it contain more matter. We trust that every Christian parent will put into the hands of his children; and that all Christian traders and booksellers will keep it in their stores.

ANECDOTES OF INTEMPERANCE.

The Rev. Dr. TUCKERMAN, now in the service of the American Unitarian Association, has devoted a large portion of the last three months to the cure of intemperance, in which, we learn, he has succeeded well. He considers "the free use of ardent spirits as producing a diseased state of the stomach, accompanied by a morbid thirst; and that it is as curable as the disease called dyspepsia." The following is from the Doctor's Third Quarterly Report:—

"The free use of ardent spirits produces a diseased state of the stomach, accompanied by a morbid thirst; and, I believe that this diseased state of the stomach is as curable as is that which is called dyspepsia. It is for a time often so cured in the intemperate, by powerful medicinal agents, without any purpose of indisposing them to resort again to the poison by which the disease was occasioned. In these cases, the cure is effected by combining medicine with other substances than alcohol. Now the object in giving medicated ardent spirits to the intemperate is, at once to restore health, and to produce a *disgust of ardent spirits*; and a disgust of them may be produced, by combining them with powerful medicinal agents, as a disgust of any other liquor may be produced, by mixing it with a medicine, which is itself very disgusting to the taste. There is therefore neither mystery nor quackery in this business. I have known a gentleman who could not for ten years bring himself to drink milk, from having taken with it a very disgusting medicine. If, then, the intemperate may be so recovered, should not public sympathy be awakened in the cause of their recovery? An individual, or a few individuals, cannot do what should be done in this work. The whole moral sentiment of the community should be united in it. I have a few cases to state which I think are interesting. I cannot however publish names. But if any one wishes for further information concerning them, either that he may himself be cured, or that he may attempt to cure oth-

ers, I will go with him to either, or to all the persons referred to, that he may receive their testimony from their own lips.

"A. B.—I became acquainted with the family of Mr. B. in the last winter. His wife was then confined to her bed by sickness, and was receiving aid from the Howard Benevolent Society. Mr. B. is a mechanic. But when I first knew him, he was not only without employment, but without tools to work with. Near the end of last May, I persuaded him to go through with a course of medicated spirits. He took them, I think, for about ten days; and since that time, I know that he has drank no ardent spirits. Through the kindness of some friends, which he obtained in consequence of having taken this medicine, he was supplied with a set of tools; and he has since been, and now is, working at his trade in a neighboring town; and returns to a happy home on Saturday night, which he leaves on Monday morning to resume his work. His wife was also enabled, by one or two benevolent individuals, to stock a small milliner's shop, and is now doing very well as a milliner and mantua maker. They are now paying off the small debts which were contracted during the time of their poverty; and should they continue to be blest with health, instead of being dependent on charity, they will probably, in the next winter, have something to spare for those, who may be as poor as they were three months ago. A friend of this man a short time since said to him, 'B., if you were now as fond of ardent spirits as you were three months ago, and had \$10,000, and could be brought to be as you now are only by the payment of a good round sum, how much would you give?' Immediately, and with great earnestness of feeling he answered, 'The whole!'

"B. C. is a mechanic; is very capable in his business and a very amiable man. But his love of ardent spirits seemed to be inveterate. He was fully conscious of the sin and misery of his manner of living; unsolicited by any one, he applied to me for the means of being cured. This was about the middle of June. He now drinks only water and small beer, and is happier than he has been at any former period of life. I asked him, very lately, if he felt any disposition to take ardent spirits. He answered, 'None. I would not drink a glass for twenty dollars.'

The following narrative is founded on fact.—Mr. — who is an intemperate man, made application for a Bible, alleging that he was a proper object for charity, because of his poverty. In order to show him what made him poor, he was asked how much liquor he drank on an average daily: he stated the quantity: a calculation was then made, how much it would cost for his liquor in a year, and it amounted to *forty dollars* or more. He was then asked how much time he lost in a week in consequence of intemperance; he stated the average to be about two days, his labor, being a mechanic, was worth \$1.25 a day. In a year this would amount to \$130. Add the price of liquor to the time lost and the whole amount was *one hundred and seventy dollars a year as a tax for intemperance*. With such a heavy tax, no wonder that he was poor; he is certainly to be pitied: ought he not to receive a Bible as a charity? Now, people may tell us about the enormous taxes of

Great Britain: and we can show them greater taxes here. They in Great Britain, do indeed "grind the faces of the poor:" but in this land of freedom, we, by means of whiskey, "*grind the faces of the poor*"—and of the rich too! There ought to be another "whiskey insurrection," every body ought to rise up and put the monster down. You sober men, ought to let ardent spirits alone, if you would not patronize drunkenness. You men of influence ought to exert your influence against it, unless you wish to impoverish society and ruin families, and load the poor house with paupers. You will have a tax to pay presently, to support these worn out drunkards. For my part, I should grudge to pay a shilling for the support of such wretches. I hate a drunkard—there is no animal more odious.

Black River Gaz.

To the Editor of the Christian Advocate and Journal.

SIR:—If you please, you may publish the following statement for the benefit of those whom it may concern:—

I am a young man, in the 29th year of my age, by occupation a shoemaker. I re-side in New Brunswick, N. J.; I have a wife and three children, whom it was my delight to render comfortable and happy until, unfortunately, I became addicted to the ruinous vice of intemperance, where I lost my credit and my business, and made myself and family wretched and miserable. Hearing of "Dr. Chambers' remedy for intemperance," and having a desire to be restored to my former usefulness and respectability in society, I came to New-York about four weeks since, and commenced taking the medicine, and in four days I was completely cured of my thirst for ardent spirits, and I have not had the least desire for any since; on the contrary, the very smell of it is offensive to me. Should the desire for liquor return, I intend to resort to the same remedy, some of which I keep by me for that purpose. My health has greatly improved, and during the last three weeks I have been able to earn money sufficient to support my family, pay several small debts, and redeem some clothes which I had actually pledged for the necessities of life, in my former state of inebriety. One of my neighbours to whom I was indebted, and on whom I called to make a payment, was so overjoyed at the happy change, that, in the fulness of his heart, he generously forgave me a part of the debt.

In making this statement, Mr. Editor, I am not actuated by any vain desire for ostentations display, but solely by the hope that some unfortunate victim of intemperance may be induced to do as I have done, and that his family and friends may have as much reason to bless God for the happy result as mine have.

WILLIAM S. BEACH.

August 13, 1827.

TEMPERANCE.

A society commenced in Keene, in April last called the Association of Keene, for discouraging the use of ardent spirits. The constitution has since been signed by a large portion of the citizens. The Sentinel, of that place says:—"We have the satisfaction to think that much good has already been effected. It is becoming less fashionable to treat on every trivial occasion, and fer-

mented liquors are substituted for distilled. On inquiry at several of the stores in the village, we were agreeably surprised to find that the sale of ardent spirits had diminished at least 50 per cent. this season. We hear the same report from some of the neighbouring towns. So far from diminishing the profits of the vender, he rejoices at this result, as more than half his bad debts have always been occasioned by the habitual and excessive use of this article of merchandize. The police of Keene are excellent, as the process, in cases of intoxication, which sometimes occur, has generally prevented the necessity of more than one public notice."

DERBY, August 3, 1827.

Messrs. Editors.—It is perhaps admitted by all who have reflected upon the subject, that the practice, so general in our land, of selling ardent spirits in small quantities to be drunk in stores, has contributed more directly than almost any other means to form and strengthen habits of intemperance. As business frequently occasions citizens to meet at such places, the temptation to call for spirits, and invite each other to drink even to excess, is very strong. Many once respectable men have in this way been ensnared and finally ruined. Much time is also sacrificed in consequence, and many unhappy contentions produced. It is therefore, among the favorable signs of the times that traders are in some instances abandoning the practice.

I am happy to inform you that in Derry, a town lately incorporated, formerly a part of Londonderry, N. H., all the merchants, eight in number, desirous of promoting the interests and respectability of the town and of banishing from among us one of the greatest evils in society, have voluntarily and cheerfully combined—and by a written compact pledged themselves to their friends and to each other, that they will not sell in their stores a quantity less than a pint, or any to be there drank.

In doing this they have manifested a true regard to the best interests of the community, conferred a substantial benefit and set an example worthy of imitation. Let all our store-keepers throughout the country adopt this resolution, and it would cut off one of the principal sources of intoxication and confirmed intemperance.

I forward this notice hoping that it may subserve the cause of temperance.—You will publish it, if you think proper. Yours respectfully,
Rec. & Tel.] EDWARD L. PARKER.

A BIBLE SOLD FOR RUM.

A letter from the Rev. William Roy, of Virginia, to the Secretary of the American Bible Society, communicates the following facts: "A poor pious woman from Scotland called upon me some time ago and related the following interesting account. She told me that her wicked husband took away her Bible, sold it, and bought rum with the price of it. "I thought," she observed, "I could not live without my Bible; but being unable to buy, I was obliged to borrow one from a neighbor, which my husband, to my grief, burnt in the fire before my eyes. I then made application to you, sir, to get me one from the Bible Society, which you did. My husband shortly after went off to

the south, and left me entirely destitute: but I was not alone, for I had my God and my Bible with me, and meat to eat which the world knew not of. As a Christian, I considered it my duty to labor with my own hands for my support. I went out to work by the day, until at length by hard labor, I saved money enough to pay for the Bible which he burnt. My next concern was to pay the Bible Society for the one you procured for me; and now, sir, accept of my sincere thanks for your kindness, and present to the above Society all the money I have, which is one dollar, in order that some other poor person in like manner may get a Bible." I wish, sir, to inform the Society that lately she has departed this life in the full triumph of faith, and is now, I trust, happy with her Redeemer in the kingdom of heaven. May my last end be like hers!"

A LOOKING GLASS.

A few years ago I was told that a young female in my neighborhood, had imbibed serious impressions on the subject of religion. She was one of a thoughtless, godless family, and I understood that all her connections ridiculed her new prepossessions. They were people in very ordinary circumstances, but industrious, creditable characters. The mother, in particular, was very notable, and prided herself upon dressing her daughters better than other girls of their standing in society. They had a natural turn for dancing, which amusement they were so extravagantly fond of, that most of their earnings were spent in getting up little parties for the purpose of indulging their favorite taste. As soon as the girl above mentioned became serious, she insisted on leaving off dancing, in which determination she was violently opposed by her misguided mother, who was vain of her daughters skill in that frivolous accomplishment. About this time I had some intercourse with the poor girl, during which I strove to foster her good impressions. I thought her situation a discouraging one, but she was evidently deeply impressed.

Circumstances occurred in my family to take off my attention from her for some months, at the end of which time I received a message from the mother informing me that her daughter was ill with the Typhus fever, and was continually expressing a desire to see me. I hastened to the house, and found the poor girl much reduced by severe disease and confined to her bed. The mother met me at the door, and told me that her daughter had been very ill, but the physician thought she was now out of danger; she added that *she was now too weak for serious conversation* and they all thought it best to wait till she was stronger, *before they talked to her about religion.*

I could not conscientiously take this hint, and when I saw the invalid surrounded by kind, but misjudging friends, I felt an awful sense of her danger. I sat down by her and taking her hand, asked her if she remembered our former conversations, and wished me to revive the subject of them. "She sighed deeply, and observed, that her friends said she must wait till she was stronger to think about such things." You may suppose that I combatted this fatal mistake, and was at no loss for argument to convince her that "now was the acceptable time." There were five or six per-

sons present, each of whom I knew to be unfavorable to the cause; but this only gave me more courage in urging it to the best of my abilities. The poor girl wept and exclaimed, Oh! that I could have had some one to talk to me in this way, when my heart was first touched! but my family ridiculed me, and told me I was becoming a mad woman, and that they would not associate with me, if I talked so much nonsense. This drove me to despair, and I gave up all thoughts of becoming religious! I feel that it now is too late! *I resisted the spirit when it first came to me and it will never return again! I am lost forever!*"

She clasped her hands in agony, and the unfortunate mother sobbed audibly. You may suppose that I did all in my power to give the forlorn one comfort and tried to awaken the rest of the family. I repeated my visits and was soon confirmed in my first suspicion that the poor girl's fate was decided. I saw death in her eye, even while her mother was boasting to me of her convalescence. She added that when the doctor first pronounced her daughter out of danger, she had promised to celebrate her recovery by a ball; but that now she was determined to have a sermon preached on the occasion. The case was a lingering one, and the family much fatigued by sitting up many nights in succession. I went one evening and found the mother as usual sanguine in her view of what she deemed favorable symptoms. I insisted that the family should go to bed, while I undertook to watch alone by the invalid. Such occasions are favorable to devout meditations, and my own sad experience has taught me to improve them.

The poor sufferer was restless, and I shall never forget the pathetic wanderings of her mind on the subject that had been once so near her heart. She uttered plaintive reproaches which were unconsciously addressed to her mother and sister, all night she continued in this situation, and a few hours after sunrise the next morning she expired without an apparent struggle.

I sincerely wish, after having detained you so long with this melancholy narrative, that I could tell you of the conversion of any member of this family; but although their impressions were at first strong, and care was taken to cherish them, they gradually faded away; and they are all now, in their original state of hard hearted indifference. Alas! my friend, how often are we called upon to mourn over similar instances of blindness, and obstinate persistence in error! I have sometimes thought that great blame rested on us professors on this account. We do not pray earnestly for the conversion of the impenitent. Believers do not sufficiently appreciate their privilege of interceding for their less favored fellow beings. Is it not our duty and privilege to pray for all who are neglecting their immortal interests, whether in the utter blindness of unbelief, or in the careless omission of their acknowledged obligations to the divine author of redemption? When we see the infidel denying, or the believer neglecting the God from whom they and all things proceed, should we not intercede with heavenly mercy to forgive and reform them? In so doing we should be led also to the perception of our own deficiencies, and a closer scrutiny of our own hearts. The more I ponder upon christian duty, the more clearly I

perceive that we all fall miserably short in the scanty measure of our performance. For myself, I am afraid to call myself a *Christian*, so poorly do I fulfil the requisitions implied in that term. It is however my constant prayer that I may be instructed in my christian duties and enabled credibly to fulfil them. Let us all look more closely into ourselves, and inquire if a few occasional prayers and some formal observances of established rites, together with a little almsgiving, and the being annexed to any particular denomination of professors, constitutes a *Christian*? I hope my dear friend that this desultory letter will lead you to the conviction that it is absolutely necessary for people busied with the affairs of this world to cultivate a devotional spirit, though I may have been unable to satisfy your inquiry, as to the manner in which this important end may be achieved. Think for yourself, as I said before, and form your own conclusion—may the blessed spirit be your guide my dear friend.

I am most truly, yours.

"THE THEATRE A SCHOOL FOR MORALITY."

If there be any professed disciples of Jesus who still wink at the vices and dissipation of the Theatre,—who still call its amusements innocent, and wonder at the anxiety which others feel on account of its corrupting influence, we beg their serious attention to the following statement:

Messrs. Editors,—He who addresses you is a father. The best years of my life have been devoted to the instruction and education of my children. I have spared neither time nor expense in their education, and have led them daily to a throne of grace, for that wisdom which cometh from above.

The tender years of infancy, and the sprightly season of childhood, were spent under my own personal instruction. Their docility to learn, their implicit obedience, their affable behavior, and their improvements in literature, richly re-paid me for all my expense and care. Ever with me, they won too great a share of my affection. I saw with delight their youthful minds expand, and watched with solicitude, the bent of their genius. Having qualified them to enter upon the professions of their choice, I committed them with tears and prayers to the direction and care of merchants of known worth and integrity. Removed from my sight and daily inspection, they now found opportunities of mingling with the gay and dissipated. Their hours of closing their stores were irregular, which put it out of my power to know when they were at leisure.

The daily advertisements of the Theatre, and theatrical puffs, and the solicitations of their new acquaintances, tempted their feet to visit those burial-places of virtue.

The sequel I forbear to delineate. It may suffice the reader to know, that both were led from step to step in guilt and crime, till one strangely disappeared, without the possibility of my knowing his fate. I will not attempt to describe my feelings. For many weeks his agonized parents watered their pillows with tears. Long days of sorrow and humiliation wrung my bosom with anguish,—till a sovereign God appeared in mercy, and restored my son, not from the depths of hell as I feared, but from his secret hiding-place.

Overwhelmed with shame, remorse and guilt, we hope he has become a true penitent, and has enlisted under the banner of that King who holds the keys of death and hell.

As a citizen, as a father, as a Christian, duty impels me to lift my warning voice. When a city is given to dissipation, when the barriers of virtue are thrown down, and a loose reign is given to the licentious passions, where is our security, where is our virtue, where is our liberty?

Witness the great numbers that press to see the lascivious exhibitions of a French opera-dancer. O, ye mothers! will you lead your daughters to be spectators of scenes like these? If so, you will be partakers of their shame and infamy. But I trust there is a redeeming spirit in our country. I trust the lovers of virtue are more numerous than the lovers of Theatres.

Christian fathers and mothers, and brothers and sisters! You have an Advocate in heaven, who is able to check the evil propensities of mankind, and bring all things in subjection to his holy will. If ye will be faithful to your Divine Master, he will lift up his standard against the Prince of Darkness, and the gates of hell shall not prevail. He will unfurl the banners of the cross in the midst of our city, and our spiritual enemies shall be slain.

A LAYMAN.

N. Y. Obs.]

An Important Direction—How to avoid obtaining a false hope: and how to get rid of it when obtained.—The direction is this, *bring all your religion from first to last, to be tried by the standard of God's holy word.* In the outset,—in beginning of hope,—let nothing be considered as genuine, which is not so considered in the word of God: let nothing be made an evidence of the regenerating change, which is not there made an evidence of it. God perfectly understands the nature of that religion which he approves, and which will prepare us to please him, and be pleased with him. It was one important object that he had in view, in giving mankind an explicit revelation of his will, to describe, with great particularity, that religion which is pure and undefiled in his sight.—N. Y. Obs.

Obituary.

DIED, in Brookfield on the 2nd instant, Deacon Michael Dunning, in the 56th year of his age.

Few men as a parent, companion, friend, and citizen, were more faithful or more respected. His memory will be long cherished with the strongest attachment by those who knew his worth. Rarely did any man ever suffer more from disease. More than thirty years since he had an abscess in his side which affected his lungs and threatened certain death. This being healed, an issue appeared in his left leg which resulted in its amputation. The last year of his life from a disease of the heart with which he died, he experienced almost unparalleled agony, attended with frequent derangement. But we trust he is one of those that surround the throne of the "Lamb," redeemed out of great tribulation. Grace seemed to thrive in proportion to his afflictions. Few men were more devoted to the cause of Christ, or more able in the duties of their office. For eight years he was a Deacon in the Congregational Church, and in his death they experience great loss. His example, his conversation, his prayers and exhortations, all were edifying, and indicated a soul fast repining for

Heaven. At intervals of sanity during his last sickness, he expressed longing desires to depart to that brighter and better world. At times nothing seemed to spread such a gloom over his countenance, as to intimate that he might survive some months or be restored. He rarely in his greatest derangement would forget to ask his pastor to pray with him, and would remain calm during the season, though just before raving. His conversation on religious subjects was uniformly consistent, and his doctrinal views correct. His prayers too, were pertinent. Often would he raise his hands and pray for grace, that he might be resigned, and endure with patience what the hand of God had laid upon him; that his children might be interested in the new covenant, and that Zion all around might prosper. As often as his pious associates visited him, if it were twenty times in a day, he would ask them what have you to say to me about my religious state?—What do you think of me? Can I be deceived, &c.? And then would frequently break out in extacy of soul. We trust he has found that rest which remaineth for the people of God, and that he now knows the full import of the following words which he often repeated during his last sickness.

This life's a dream an empty show;
But the bright world to which I go,
Hath joys substantial and sincere;
When shall I wake and find me there?

O glorious hour! O blest abode!
I shall be near and like my God!
And flesh and sin no more control
The sacred pleasures of the soul.

[Communicated.]

In the town of Pleasant Valley, N. Y. JEMENA HOLMES, daughter of Capt. William and Phebe Holmes, in the 18th year of her age. Although she was favored with the instruction of christian parents, yet nothing was seen in her as an evidence of piety before her last sickness. Yet early in the stage of her sickness she became much alarmed for her safety; and such was the state of her mind, that she was almost in a state of despair, from a conviction of her being so great a sinner. To adopt her own language to her minister, "O how can God pardon such an old enemy, such a heaven daring sinner as I am? for I am one of the greatest." She was afflicted with spasms, which greatly alarmed her friends. Seeing their anxiety she said to her mother, "Do not mourn if I am taken from you suddenly, as it may be the Lord's will." Her mother said, you have given me no evidence to satisfy me that your heart has been changed. "If I go I am going to my sister (who had died some time before in the triumphs of faith,) and to Jesus my Saviour." About this time she said to her Aunt, "O my dear Aunt, do live for the Lord. As for me I am prepared to live or to die, and with St. Paul, I long to depart."

On the day of her death she appeared in great distress of body—she said to her father, "Come and see your child die. I am happy; tell my minister I am happy, and ask him to preach my funeral sermon when he returns home. She then ordered her grave clothes to be brought to her that she might see them, and then said, "They do not move me, nor disturb me in the least. I long to sleep in Jesus: Jesus, the name that charms my soul and lulls my fear to sleep." She then called her brothers and exhorted them to seek the Saviour. "Oh do not neglect him as I have done, but seek him now. Seek him in earnest. O my soul longs to do good to others, and when dead I wish to speak to them, and to do this, I wish these lines to be put on my grave stone."

"Come lovely youth attend awhile and view,
And see what grace and early piety can do:
They will disarm bold death the tyrant King,
And even in death will cause the saint to sing."

At Hamden, on the 26th ult. SAMUEL GOODYEAR, aged 49.

The Southern papers announce the melancholy tidings of the death of the Rev. WILLIAM H. WILMER, D. D. President of William and Mary College, and for many years Rector of St. Paul's Church, Alexandria, District of Columbia.

Poetry.

THE BIBLE'S COMPLAINT.

Am I the Book of God? Then why,
O Man, so seldom is thine eye
Upon my pages cast?
In me behold the only guide
To which thy steps thou canst confide,
And yet be safe at last!

Am I the record God has giv'n
Of him' who left the Courts of Heav'n
Thy pardon to procure?
And canst thou taste one moment's bliss,
Apart from such a hope as this?
Or feel one hour secure?

Am I the Spirit's voice, that tells
Of all His grace and love, who dwells
Between the Cherubim?
And wilt thou slight my warnings still?
And strive thy cup of guilt to fill,
Till it shall reach the brim?

O turn, at length, from dangers' path!
And kiss the Son, lest in his wrath
The Father rise and swear,
That since, in mercy oft address'd
Thou still hast scorn'd his promised rest,
Thou shalt not enter there!

Know, that in yonder realms above,
Where fondest sympathy and love
For erring mortals reign,
Ten thousand glorious spirits burn
To celebrate thy first return,
In loud, ecstatic strain!

And hark! From that abyss of woe,
Where tears of grief and anguish flow
Amidst devouring fire,
What sounds of hopeless wail proclaim
The terrors of Jehovah's name,
The fierceness of his ire!

O Sinners! hear that doleful cry;
And learn from sin and self to fly,
Ere Justice lifts her rod!
List, while thou may'st, to Mercy's call,
For 'tis a fearful thing to fall
Into the hands of God!

Now, now is the accepted day;
And, shadow-like, it fleets away
On wings of awful speed!
Take up the Cross, and thou art strong,
Come life, come death!—Reject it long,
And thou art lost indeed!

H. E.

I have often had occasion to observe, that a warm, blundering man does more for the world than a frigid wise man. A man who gets into the habit of inquiring about the proprieties, and expediences, and occasions, often spends his life without doing any thing to purpose. The state of the world is such, and so much depends on action, that every thing seems to say loudly to every man, 'Do something—Do it—Do it.'

THE FOOLISHNESS OF PREACHING.

The Papists were accustomed sneeringly to describe the worship of the Reformers as "*a mere preachment!*"—and there are not a few among Protestants who show their real affinity to the Woman of Babylon, by the contempt they manifest for this ordinance. Whilst the first would thrust the preaching of the gospel entirely out of the church with the mumery of their mass book, the last would sink it far below the reading of prayers. But, to say nothing of the soul-deceiving pageantries of Rome, has not a lamentable experience proved, that *the most scriptural liturgy may be put Sabbath after Sabbath, in the mouths of a people and the Bible may be continually sounded on their ears, and yet if the gospel is not faithfully preached from the pulpit, they will remain, with here and there a solitary exception, completely ignorant of the spiritual doctrine of their prayers, and utterly insensible to the power of the word?* Yes, God hath ordained that by "*the foolishness of preaching*" men shall be saved;—and they who would supersede this divinely appointed instrument by any other means, however excellent these may be in themselves, will be caught in their own craftiness. Their devices will prove "*broken cisterns, that can hold no water,*"—and they themselves "*shall be ashamed, and also confounded, all of them.*"

President N—— once preached a discourse near Schenectady, in which he set forth the intense and eternal torments of the finally impenitent. One of our modern restorationists heard the discourse; and, having "*an itching palm*" to show his knowledge of futurity and Divine dispositions, he followed the president to the house where he took tea after the exercises of the day were closed, and introduced himself, by saying to Mr. N. "*Well, Sir, I have been to hear you preach, and have come here to request you to prove your doctrine.*" "*I thought I had proved it; for I took the Bible for testimony,*" was the reply. "*Well I do not find any thing in my Bible to prove that the sinner is eternally damned, and I do not believe any such thing.*"—"What do you believe?" "Why, I believe that mankind will be judged according to the deeds done in the body, and those that deserve punishment, will be sent to hell and remain there until the debt is paid," &c. Says Mr. N——, "*I have but a word to say to you; and first—for what did Christ die?*" And lastly—there is a strait road to Heaven; but if you are determined to go round through Hell, to get there, I cannot help it." The man took his leave, but his mind was "*ill at ease.*" There is a strait road to Heaven still rang in his ears; he went home, read his Bible attentively, and was soon convinced of and acknowledged his error.

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